

# THE CHRISTIAN CENTURY

Vol. XXXIV

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Number 5

## The Church—a League to Create Peace

By W. H. P. Faunce

## What is Wrong with the Church?

Editorial

CHICAGO

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By GEORGE ALBERT COE

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But January, 1917, has set a new record, making a gain of 33 per cent over December.

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# THE CHRISTIAN CENTURY

CHARLES CLATTON MORRISON, EDITOR.

HERBERT L. WILLIAMS, CONTRIBUTING EDITOR.

Volume XXXIV

FEBRUARY 1, 1917

Number 5

## What Is Wrong With the Church?

### IS RELIGION MAKING PROGRESS IN THE CHURCHES?

Three ministers met one day recently and talked over the religious situation. They were pastors of the Methodist, Presbyterian and Disciple churches of a city neighborhood. They had worked together long enough to throw aside every pretense to successes they did not have. They were all active men and the statistics in their churches were not bad. There had been an increase in contributions to missions and in the number of church members and in the attendance at Sunday school, but they were not satisfied.

"Are your young people in the morning service?" the Presbyterian pastor asked. The other two men remarked the absence of many of their most promising young people. It turned out upon inquiry that the largest church in the group had the fewest young people going to church.

"How is your mid-week prayer meeting going?" asked the Methodist pastor. When figures were presented and totaled it was found that the three churches had a thousand members. The three prayer meetings the week before, on a reasonably good winter night, had had a total attendance of thirty!

"Are you able to keep your Sunday school classes supplied with teachers?" asked the Disciple pastor. When this matter was canvassed, it was found that not one of the three schools was fully supplied. In the Disciple school over half of the teachers had changed within six months. Hardly a half-dozen people were working in the Sunday school who had been on the job continuously for three years. The Sunday school workers were a procession.

★ ★

"I can't understand why so many Methodists stay out of their church in this town. I have come to believe that there are nearly as many outside as inside the Methodist churches here." Thus spoke the Methodist man. "It is a pity if they are worse in that regard than the Disciples," declared the Disciple pastor.

"What is wrong with the churches?" they asked. "Or do we happen to have the blues today?" Then each man set out to give his theory of what is wrong with the church in these days.

"I think that our town is over-cultured," declared the Methodist. "They have substituted the wisdom of the world for the wisdom of God. They have drama clubs and current events clubs. They rave over poets. Our town will have to learn that the sin of the world can never be varnished over with the thin veneer of this world's learning of beauty. Nothing but the blood of Christ can save."

"But there are not very many people in our churches who are cultured," suggested the Presbyterian.

"The people belonging to the Fortnightly Club are the best members I have. I think that infidelity is being spread abroad in the literature of the day. The magazines and newspapers assume positions which we have been taught to believe are out of accord with the fundamentals of the Christian faith. If we could uproot the poison of heresy that goes into the homes of the people, they would turn to God again and trust him."

"People can believe in evolution and delight in the prayer meeting," declared the Disciple minister. This man had been reading sociology, so he said: "I think our danger is among the new rich. Either extreme wealth or extreme poverty makes people think too much of things. If another generation comes on which is more used to money, perhaps we can trust it to be more religious, for, after all, religion is something that cannot quite be driven out of the human heart."

★ ★

It was just then that an old man came along who had been a member of the church for eighty years. Though now in the nineties his faculties were still clear. He had seen many things, and his long quiet days had given him more time for reflection than the busy ministers had. He was the kind of man who comforts ministers by his deep faith and his discriminating admiration of their work. What he said is worth setting down.

The church suffers by a divided testimony. Though the three pastors in this city territory work together, yet there is still rivalry and overlapping. There are neglected families which never see any one of the three good men who do their best to serve their parishes. If the church were one, we might still have these three congregations, but they would be differently located, and their official boards would have common meetings in which the work of the kingdom would be discussed, and a division of the territory would be arranged.

The aged counselor's closing words sank into the memory so they could be reproduced. Here was his message: "These are days when I am living on borrowed time. I have lived far beyond the fourscore and I know I am not far from the other country. If I had always thought as much about God as I have the past ten years, I would have less to regret in my life. I think the reason the people are not attending church nor working in church as they should is that they are like Martha, they are busy with too many things. They need simpler living and more time for God. People seem like children, with their automobiles and the many other new things they have. But their toys will never satisfy them. Some day they will again search for God, and I want these churches today to have samples of the religion they will be hungry for then. Preach your gospel and trust God. His word will not return unto Him void."

# EDITORIAL

## TO OUR SUBSCRIBERS:

The past two months have brought so large a body of correspondence to the subscription department that it has been impossible to answer more than a fraction of the mail requiring an answer. We beg the indulgence of our correspondents and wish to assure them that the grateful congestion of remittances at this time is being satisfactorily handled by the subscription department. In time all communications requiring an answer will be duly acknowledged.

In the meantime, we would remind our readers that regular remittances on subscription are acknowledged not by letter, but by the change of date opposite your name on the wrapper. Please observe the date on your wrapper, and if it is not changed in accordance with the amount of your remittance within two weeks, notify us.

It is our custom to specially acknowledge all remittances sent by our subscribers for subscriptions other than their own. We are delayed in making these acknowledgments because the cooperation of our readers in securing new subscriptions has brought us an unprecedented volume of subscription business. In the course of time all such kindnesses on your part will be specially acknowledged.—THE PUBLISHERS.

## THE CHURCH AND PUBLIC QUESTIONS

THERE is a growing conviction among churches that the problems of our big world are problems that need a religious solution. We have ceased to regard religion as something which does business chiefly in another world. Religion is a point of view from which to approach life in the here and the now.

It is with this fact in mind that a certain church conducts a current events class in connection with its Sunday school, in which class the happenings of the week are discussed. The name is a poor one, for it sounds casual. This class takes a deep interest in looking at public questions from the viewpoint of religion.

There has grown up in a number of churches the practice of conducting a church forum on Sunday evenings. At this forum some well-informed man lectures upon some important and timely theme, then the topic is thrown open to the audience for discussion and question. This method of treating public questions originated in the east, but it has spread to the middle west and is probably destined to come into considerable favor in many churches which are prepared to use it.

There are doubtless other ways of bringing the members of the church to a religious point of view in connection with public questions. The method is relatively unimportant. The result is of the very greatest significance.

The great problems of today are pre-eminently religious problems. We are not able to discuss peace apart from the standards of the gospel. The labor problem is not to be settled by the older political economy which ignored the human element in industry. The task of the church is to build a civilization in which the ethics of Jesus Christ shall be the foundation principle.

## DISCIPLES AND CONGREGATIONALISTS

THE growing friendship between Congregationalists and Disciples has not been retarded by an occasional ungracious word from those not in sympathy with such a rapprochement.

On January 8 representatives of the Commissions on Christian Unity of the two bodies met in New York. It was agreed that a tract should be prepared setting forth the relations between the two bodies and that such a tract should be given wide publicity in both communions.

It was further agreed that there should be an effort on the part of the home mission leaders of both

bodies to work harmoniously with one another. There is already an agreement providing for a basis of union of Congregational and Disciple churches in fields where there is not room for both.

The agreement to have an exchange of fraternal visitors at the national meetings of the two bodies was a wise one. While this lies entirely in the field of sentiment, the barriers to Christian union are also largely matters of sentiment.

The joint meeting in New York last month was so pleasant that it was voted to have another meeting in 1918, at which there would be urged a larger attendance on the part of each commission.

These are days of rather easy exchange of denominational fellowship even on the part of ministers. It is a significant fact that Disciple ministers who leave us more often find fellowship with Congregational churches than in any other. This would seem to indicate a high degree of congeniality between the two bodies.

It would be a matter of delight to all Disciples that we should have the privilege of knowing our Congregational brethren better.

## PAPAL COMMISSION ON UNION

THE secular newspapers are reporting a very important step taken by Pope Benedict XV in behalf of unity. Leo XIII had begun some important work in the direction of the reunion of the church, but his successor proved to be reactionary and used his energies fighting the Modernist movement. The present pope has revived the project of seeking closer relations with the Church of England and with the Russian church. He has appointed four cardinals, with Cardinal Morini at the head, to work at this task.

It is believed that there will be a re-examination of the Roman Catholic position toward Anglican orders. The bull *Apostolicae Sedis*, as issued by Leo X, denied the validity of these orders, and this has been the position of the Roman communion ever since. The high church element of the English church, with whom this question is one of great importance, will await the result with great interest.

It is said that the present friendliness between the English church and the Russian church has hastened action at Rome on the union question. With the prospect of a mutual recognition of English and Russian orders, there seemed some prospect of a kind of rival Catholic church outside the Roman communion.



The movement of the Protestant Episcopal church of America to bring to pass a World Conference on Faith and Order is also a matter of interest at Rome and has helped to bring to pass the appointment of the four cardinals. It is now believed that Rome will be somewhat friendly toward this conference.

The world war has tended to discourage sectarianism. The various religious organizations of Europe are fraternizing on the battlefields, and when the soldiers go home, sectarianism will receive still further discouragement at their hands.

Many of us would not see in the question of orders the big vital problem of the reunion of the church. Yet, if it can be discussed and then make way for larger problems, there will be real progress.

### THE COAL STRIKE

ON a recent Saturday there was a state of panic in Chicago over coal deliveries. Owing to the abnormal conditions prevailing this winter there are many coal bins which have but a limited supply. School buildings, hospitals, hotels and other large buildings depend upon a regular service that the hundreds of human beings they shelter may not suffer.

It did not take long for the strikers to win their case. In these days of the high cost of living, the wage they will get will prove useful in establishing comfortable standards of living—although the coal handlers of Chicago are now paid more than most of the school teachers! The important question in connection with this experience is a matter of method.

Twice within a few months a great city has faced suffering and a collapse of its industries when a relatively small group of men have organized to get something they wanted. Up to the present time both sides in labor disputes have persisted in believing that there are but two parties to such disputes. The public must find a way to show that there are three parties.

The late coal strike in Chicago revealed the fact that the city lacks the power to take over an industry which is essential to all the people. Our laws are still in an archaic condition. What is needed is a complete body of law which will enable governmental agencies to take over and conduct any industry which becomes paralyzed by private disputes, if that industry is essential to the public welfare. It is only thus that the public may hope for relief from the continual threat by ambitious labor leaders and avaricious corporation heads of starvation and death.

### "WAR LOSSES"

EVERY little while the newspapers report the number of men killed, wounded and missing since the beginning of the Great War, and the total money cost of the war to date. A "war loss" which has never been included in these reports is the loss to literature. That, of course, cannot be so easily tabulated.

In 1915 the papers reported the death of the young Englishman, Rupert Brooke, who was both poet and soldier. His death resulted from sunstroke while he was on his way to service on the Gallipoli peninsula, which proved to be a slaughter place for many thousands of the allied forces. Young Brooke's body was buried on one of the isles of Greece. The following poem, written by the brilliant soldier-poet during the early days of the war, has brought grief not only to his

own countrymen, but to men and women all over the world:

If I should die, think only this of me:

That there's some corner of a foreign field  
That is forever England. There shall be  
In that rich earth a richer dust concealed;  
A dust whom England bore, shaped, made aware,  
Gave, once, her flowers to love, her ways to roam,  
A body of England's breathing English air,  
Washed by the rivers, blest by suns of home.

And think, this heart, all evil shed away,

A pulse in the eternal mind, no less,  
Gives somewhere back the thoughts by England given,  
Her sights and sounds; dreams happy as her day;  
And laughter, learnt of friends, and gentleness,  
In hearts at peace, under an English heaven.

Last year Alan Seeger, an American just out of Harvard, a poet also, poured out his life in the trenches of France. He was of a romantic temperament, and loved the city of Paris, with her many colored life. It was as her protector that he joined the American Legion and fought for France. On the night of July 4, last year, that gallant band of volunteers was ordered to clear the enemy out of the village of Belloy-en-Santerre. William Archer thus writes of Seeger's death:

Alan Seeger advanced with the first rush and his squad was enfiladed by the fire of six German machine guns concealed in a hollow way. Most of them went down, and Alan among them—wounded in several places. But the following waves of attack were more fortunate. As his comrades came up to aid him Alan cheered them on; and as they left him behind they heard him singing a marching song in English. They took the village; they drove the invaders out; but for some reason unknown the battlefield was left unvisited that night. Next morning Alan Seeger lay dead.

On another page of this issue of *The Christian Century* are reprinted the lines written by Alan Seeger which will probably render his name immortal in literature. "I Have a Rendezvous With Death" is a poem worth much more than all the edicts of all the kings who have led in the Great Slaughter.

T. C. C.

### THE WOES OF BELGIUM

TO be told that we are morally asleep in America is sufficiently challenging. Alfred Noyes, the English poet, writes in a current number of the *Outlook*, relating his experiences on the front and giving what he believes to be the facts of that situation. He charges that the Germans are carrying away a considerable part of the Belgian population and putting them at forced labor, thus making them toil for the undoing of their own nation. This operation is covered by the pretense of giving employment to those who are out of work. It is asserted, however, that many men are being transported who have both jobs and money.

The separation of families, according to this report, becomes a matter of the deepest tragedy. In some cases the women have thrown themselves in front of the trains which bore their husbands away. The men go from their native land with no comforts, facing exile in a strange land where their families may never again find them.

Neutrality, so far as the mere political maneuvers of European nationalities is concerned, is one thing. Neutrality, in the face of the violation of the big articles of the creed of civilization, is another. America has been quick to act in other situations when the call of distress was heard. We have always claimed that the Spanish-American war was a war in behalf of humanity.

If we can allow this late violation of a neutral nation to be followed by the expatriation of its citizens



without even an attempt at investigation, we live far below the level even of the times of Amos. He spoke against just such barbarism in warfare.

Moral neutrality is treason to Jesus Christ. We owe it to ourselves to get the facts and to speak our moral convictions on the basis of these facts.

### MISSIONS AND PEACE

THE influences that conserve the peace of the world are to be cherished. There are few influences which have in them more potency to effect the peace of the world than missions.

We have just now a signal example in the case of Japan. The jingoes in both countries have been trying to tell the people that two nations living thousands of miles apart and separated by a mighty ocean must one day fight. The motives of each nation have been misrepresented.

The missionary has been the interpreter in both countries. The work of Dr. Sydney L. Gulick in behalf of peace with the Orient is of such significance that it must never be forgotten. He has originated a plan which will solve the difficult problem of the immigration of the Japanese, with self respect to all parties concerned. He has spoken powerfully in both countries to show the true situation.

From this rather concrete case of the influence of missions upon the world peace we may speak of some things less concrete, but none the less real.

The spiritual point of view of missions is that of an internationalism which rests not upon greedy considerations of commerce or conquest. It has as its fundamental principle the idea of the solidarity of the human race.

The most missionary nation in the world is probably America. Here we see the outworking of this principle. The powerful peace sentiment which became a determining principle in a national election has undoubtedly been built up in considerable measure by

the missionary work which has been done by the Christian people in this country.

Mission work also affects the lands where it is done. America could not work in the Orient for a generation without establishing friendships of the most enduring sort. These will count in the days to come.

### ALFRED NOYES VISITS CHICAGO

THE visit of a great poet from a sister nation is not an event to be ignored. Alfred Noyes, of England, is now touring this country reading his poetry and giving it interpretation.

He is relatively a young man to have come into such distinction, being now in his thirty-seventh year. As he appears on the platform, he seems a splendid specimen of physical manhood. He affects no eccentricities and lays hold at once upon the sympathies and enthusiasms of his audience.

He has become known as a poet of the sea. He has gathered some of the legends of English sea-folk and worked them over into poems which will undoubtedly live.

There is no puny neutrality in Noyes. He has written of the war with a trenchant pen. He has done his bit just as truly as any other Englishman. He has been over the battle-fields and has traveled aboard the trawlers that guard the coast of England from the submarine.

His dramatic production, "A Belgian Christmas Eve," reveals all his sense of horror at the injustice that has been practiced upon that little nation. In this drama Noyes brings pointed accusations of inhumanities practiced on women and children.

Noyes is a poet of religion. He asserts a faith in God and immortality and has written a poem in which he contrasts the Christian viewpoint with the gloomy, materialistic monism of Ernst Haeckel.

His visit to this country is an event which helps forward that noble commerce of nations, the exchange of ideas and ideals.

## Varieties of Biblical Literature

Fourth Article in the Series on the Bible

BY HERBERT L. WILLETT

ONE of the first impressions made upon a reader of the Bible is that of its wonderful richness and variety. In this, as in more important respects, it differs from all other sacred books. It is not like the Koran, a series of exhortations and directions on the common level of one man's thinking. It is not like the Rig Veda, limited to a collection of hymns of the faith, however noble and aspiring. It is not a compendium of moral instructions like the Confucian classics. It is not a perplexing labyrinth of commentation, midrash and fable, like the Talmud.

It includes the best of all these qualities, but in addition many others that give it value and charm. As might be expected in a collection of writings that embraces all the rich survivals of a great and purposeful people like the Hebrews, and the first eager outpourings of a new and mighty religion like the Christian, the Bible contains in the Old and New Testaments the

most varied, opulent and inspiring literature ever created. When to these impressive features one adds the peculiar sense of the divine which impregnates these documents, nothing is lacking to make the Bible our most precious possession.

### JEWISH CLASSIFICATION

The Jewish people into whose hands the Hebrew scriptures came as an inheritance, made an effort to classify them. They devised a three-fold order of values. First, there was the Law, the five books of Moses. Then on a somewhat lower plane were the Prophets, including the Earlier Prophets, the books that recorded the prophetic accounts of past events, like Judges, Samuel and Kings; and the Later Prophets, the books that bore the names and contained the oracles of particular leaders, from Amos to the end of the prophetic period. These last named books they arranged in a rough ap-

proximation to their order of size, quite indifferent to their chronological sequence, and in that unfortunate condition we have them today.

All the books that were left over from these two groups were gathered into a quite miscellaneous list, which for the lack of a better name they called the Writings. Here fell such varied materials as Chronicles, Job, Daniel, Ruth, Canticles, Esther, and the rest of the twelve volumes excluded from the first divisions. And because the Psalms were usually placed first in this miscellany, the entire group of the Writings usually passed by the name of the Psalms. Our Lord alluded to this three-fold classification of the Scriptures when he spoke to the disciples of the things "written in the law of Moses, and in the prophets and in the psalms" concerning himself.

Later efforts have been made to give a satisfactory classification to the books, both of the Old and the New Testament. A favorite division of the former separates them into historical, legal, poetical and prophetic. But this is quite unsatisfactory, because prose and poetry are found in many parts of the Old Testament in the same books. Moreover the term historical is unsuitable for any book of the collection, for while there is much use of historical material, there is no writing whose purpose it is to set forth the history of the Hebrew nation.

#### DIVISIONS OF THE OLD TESTAMENT

A much more logical and satisfactory division of the Old Testament sets it into five sections: Prophetic, Priestly, Wisdom, Devotional and Elegiac, and Apocalyptic. Under such headings as these it is not difficult to make a fairly correct classification of that rich and varied literature which includes narratives of personal and national achievement, sermons, hymns, meditations, dramatic re-enactment of victories, legal institutes, proverbs, parables and fables, national and religious romances, mythological traditions, apocalyptic dreams, and prophetic hopes for the coming of the age of righteousness, holiness and peace in all the world.

Similarly in the New Testament there was formerly a tendency to classify it as History, including the Gospels and the Book of Acts; Epistle, including all the letters; and Prophecy, meaning the Book of Revelation.

It would seem that a much more satisfactory division would result in five groups: The Gospels, divided into the Synoptic three, and the fourth Gospel; Acts, which does not profess to be a history of the early church, but a record of a few events in the ministry of two of the apostles, especially Paul; the Epistles of Paul; other Epistles; and the Apocalypse, which is, indeed, a book of confident expectations for the early triumph of the church over the empire, but is hardly to be called prophecy in the biblical sense of the term.

In any attempt to set the books of either Old or New Testament into divisions, it must be kept in mind that no grouping that has yet been made covers all the phenomena of this marvelous literature. Each of the many books is a law unto itself as to the bounds it shall keep or the forms of writing it shall embrace. Writers pass from prose to poetry and back again with the freedom of Shakespeare. Legal enactments tend to find their context in a setting of historical narrative. Hymns of praise break out from the midst of tribal records. Genealogical tables interrupt the recitals of

priests and evangelists. Visions of composite monsters or of dreamlike cities mingle with passionate exhortations to fidelity and courage. The books of the Bible elude precise classification by reason of their rich and varied messages. It is this which makes them the despair and delight of the student, and the treasure of the church.

#### THE PROPHETIC WRITINGS

The first and most important section of the Old Testament is the Prophetic books. This name does not refer to any predictive functions on the part of their writers, but rather to the task of religious instruction. Prophets were not mere foretellers of future events. They were preachers of righteousness, interpreters of the will of God. The Jews of Jesus' day put these writings in two orders, the Earlier and the Later Prophets, as already noted. This is not an undesirable arrangement, though perhaps a better description would be Prophetic Narratives, and Prophetic Messages. The former would include the records made by prophets to interpret past events in the light of the religion of Jehovah. They did not attempt to recount the history, either as to individual effort or national experience. They only chose from the rich store of ancient memories and writings those incidents that seemed most convincing regarding the character of the God they worshipped and his will for his people. These accounts are found in their fullest form in the books of Judges, Samuel and Kings. But the compilers of Genesis, Exodus, Deuteronomy, and Joshua, made use of them as well.

The Prophetic Messages correspond properly to what the Jews called the Later Prophets. They are the utterances of particular moral leaders from the age of Jeroboam II to the Persian period. They include all the books from Isaiah to Malachi, with the exception of Lamentations and Daniel, which were placed by the editors of the Jewish canon in the third division, the Writings, or miscellany. These prophetic discourses are among the most precious portions of the Old Testament. They interpret the religion of Jehovah at its most exalted level. They are not all of the same value, but taken as a whole they are the most inspiring body of writings outside of the New Testament.

#### THE PRIESTLY WRITINGS

The Priestly books are also of two sorts, the Priestly Laws and the Priestly Narratives. The former include those collections of torah which took form through the centuries of Hebrew history from the days of Moses to those of Ezra and later. These priestly institutes are found in the later portion of Exodus, in Leviticus, in Numbers, and in Deuteronomy. When carefully studied they fall into three considerable groups of laws: the Book of the Covenant, the Deuteronomic Torah, and the Priest Code. When put together by their final editors in the post-exilic time they made the impressive body of legal enactments known as the Law of Moses.

The Priestly Narratives cover very much the same ground as those of the prophets, but in quite a different spirit. They recount the story of the past with emphasis upon its priestly and liturgical features. The books of Chronicles, Ezra and Nehemiah are of this class. Their chief concern is with the place of the ceremonial of religion in the national life. According to their in-



terpretation of Israel's past, the kings and other leaders who gave due regard to the liturgical elements of the national faith were the ones who prospered. The same point of view is presented in those portions of Genesis and Joshua which come from the priestly writers, and the framework in which the laws of the middle books of the Hexateuch are set is from similar sources.

#### THE WISDOM WRITINGS

The third division of Old Testament literature is the Wisdom Books. It is, perhaps, too much to say that the Hebrews were interested in philosophy as a formal discipline. But many of their teachers thought over the problems of experience, and taught what they regarded as sound wisdom for their fellowmen. From such mentors, either as individuals or in groups, there came fragmentary utterances, collections of wise sayings, and books of philosophic and speculative character. There was a tradition that Solomon, the wise king of Israel in days gone by, had founded this school of wise men, and was the author of much profound observation regarding nature and human life. For this reason some of the books of that sort were attributed to him. Such traditions are attached to Proverbs and Ecclesiastes. The Book of Job, which is the chief product of this type of thinking, and the noblest poem in literature, discusses the problem of unmerited suffering.

The Hebrews were a religious people. Prayer and song were the joy and consolation of many devout souls throughout the history. Out of such experiences came hymns, composed by all sorts of folk, as is the case today. These songs of praise and other utterances of the religious life were gathered into several small collections and later joined in a larger anthology of worship known as the Book of Psalms. Ancient report affirmed that David was a singer of such songs, and his name, as the most conspicuous in the field of devotion, was associated with the collection. This book of the prayers and praises of Israel was probably the hymn book of the second temple.

Another form of poetic composition was the dirge, a mournful hymn in commemoration of some national hero. David honored the names of Saul and Jonathan in the "Song of the Bow," that became familiar to the youth of Israel, and was included in the lost "Book of Jashar." A fragment of an elegy of Abner, murdered by Joab while on a friendly visit to David's court, is preserved. But the best known group of threnodies is the little Book of Lamentations, recalling the fate of Jerusalem soon after its overthrow by the Babylonians. Popular tradition ascribed this series of poems to Jeremiah, but they appear to have been anonymous and diverse in their origin.

These two books, Psalms and Lamentations, may be grouped together as the fourth division, Devotional and Elegiac. They have in common merely their poetic form and their deeply religious character.

#### APOCALYPTIC WRITINGS

Apocalypse is a somewhat peculiar type of writing that became common in the later period of Old Testament history, prevailed extensively through the early days of Judaism and Christianity, and has continued to be a sporadic product of the Jewish spirit in later centuries. It was the utterance of days of persecution. It was the appeal from a hostile world order to a super-

natural and instant deliverance. It despaired of the prophetic and apostolic voice as an effective instrument for the overthrow of evil, and put its trust in the avenging power of God manifested in catastrophe. It employed the cryptic language of vision and portent. It dealt with current political events under the forms of living creatures, often composite, after the manner of Babylonian art. The best illustrations of this form of writing are the Book of Daniel and the Book of Revelation. The former came out of the tragic and heroic period of the Maccabees, and was designed to sustain the hearts of the faithful in Judah with the promises of speedy deliverance from the Syrian persecutor. The second was a Christian defiance to the power of Rome in the latter part of the first century. Other apocalyptic materials are to be found in both testaments, in such books as Ezekiel, Zechariah, Joel, II Peter and Jude. Contemporary Jewish and early Christian literature showed many examples of this sort of writing.

#### PERPLEXING QUESTIONS

From the foregoing statements it will be seen that most of the books of the Old Testament issued from the activity of the three teaching orders in Israel, the prophets, the priests and the sages. Other portions, like the psalms, probably owe their origin to members of all these groups, and to others beside. In some cases classification is difficult. Is the Song of Songs a dramatic discussion of the problem of human love, or only a collection of wedding songs? Is the Book of Esther a priestly romance of the late Persian period, with its motive the explanation of the Feast of Purim, or is it merely a vindictive outpouring of Jewish hatred of the heathen? Is the Book of Ruth a charming idyl of the distant past, or is it, like the Book of Jonah, an earnest prophetic protest against the growing insularity and egotism of Jewish feeling in the third century B. C.?

These questions and many others that arise when the attempt is made to impose a precise and formal classification upon the writings of the Old Testament, merely illustrate the freedom and spontaneity which characterize these books. One sort of utterance mingles with another in a manner as to elude severe analysis. The writers had no forms of composition to which they were obligated to conform. They spoke as they were moved by the Spirit of God. Their purpose was not the creation of a literature, but the utterance of their own convictions. In the setting forth of these truths, whether in the form of sermon, hymn, discussion, parable, law, romance or glowing hope, they were obedient to the urgency that pushed them on, and made them eager to speak the things that were upon their hearts.

It is this quality of sincerity which makes the Hebrew Scriptures the most amazing and inspiring book of the pre-Christian age. Its writers spoke out of their own lives to the people of their time. They were no cloud-land dreamers, no unearthly voices. They were men of like passions with ourselves. Their messages were not of equal value, and they did not all agree. But the best of them perceived in some true sense the direction in which God was moving, and tried to get things out of his way. The result is this great collection of documents that has done so much to give the world a truer conception of the divine, and to assist in the fuller realization of the program of the holy life through the Gospel.



# The Church—A League to Create Peace

What Is the Present Duty of the Followers of Christ?

BY WILLIAM H. P. FAUNCE

President of Brown University

FOR two years the Christian churches in America have stood appalled and irresolute. We have seen our dreams shattered, our fundamental convictions challenged, our interpretation of Christianity flouted, our affirmations laughed to scorn, and yet we have had to sit still. Feeling the obligations of official neutrality, we have tried to hold the balance even, to suppress our grief, our horror, our rebellion against the orgy of force and blood, and, in some respects, our task has been harder than that of the men in the trenches. They at least have known the calmness, the unified personality, the joy of the whole-hearted action. But we have known the pangs, the dissociated personality, pulled hither and thither by conflicting claims, and stung by the consciousness that precisely at the crisis when the church was most needed it was impotent and benumbed. After prolonged inhibition of self, there is danger that we will react suddenly in violent and foolish ways. Have the churches done their duty? If not, how may we do it now?

## "STOPPING THE WAR"

How to stop the war we do not at present inquire. We do not want the war stopped until peace can be established on the basis of justice. Our task is rather to understand the war, and to work for the prevention of such folly and stupidity in the future. When the typhoid fever is raging in a patient's blood, the doctor may recognize that it must run its course with whatever alleviations he may suggest. Meanwhile the doctor is studying preventive medicine, and is introducing sanitary measures.

We do not need to come together merely to describe the beauty and desirability of peace. In fact, peace, as sometimes pictured, as the mere negation of strife, is not in itself desirable. One of the curious psychological facts of our time is the popular revolt against mere peace. It might be well to drop the word peace from our further discussions—provided we could find some positive and constructive work to replace it. Peace that is a mere vacuum, no man desires—nature itself abhors a vacuum. Our descriptions of the kingdom we desire are far too negative to summon or inspire.

"Lay down your arms" is a most

unfortunate battle cry, when compared with the New Testament demand to put on the shield of faith and grasp the sword of the spirit. The literature of peace has too often been dreary and anæmic. The exponents of peace have wanted to build dykes against the flood rather than to lift the mainland of human thinking to a higher and safer level. The advocates of peace have too often been suspected of being averse to all change in the status quo, of being mere stand-patters in both politics and religion, who would repudiate the courage which founded our nation and saved it in the Civil War? The advocates of peace have sometimes seemed to be apologists for injustice and willing to crystallize the results of injustice into permanent forms. Thus peace has seemed, unhappily, to league itself with the powers that be. Thus Christianity, originally a revolutionary force, has been interpreted as being mainly an anodyne, and the Sermon on the Mount, which contains, as John Morley points out, so many "volcanic elements," has been made to support things as they are rather than things as they ought to be.

## PEACE AND STANDPATISM

The present duty of the church is:

### I.

To affirm steadily and universally what Felix Adler calls "respect for unlikeness." Our Christian doctrine of human brotherhood has often been understood as a doctrine of toleration. But toleration implies condescension and sometimes disdain—it is the opposite of brotherhood. Brotherhood means that we discern ourselves in other men, that in them we recognize our common blood, our common spirit, and in them we perceive valuable gifts that we ourselves do not possess. We need, not to tolerate, but to honor; that is, to study and understand, other nations, races, ideals. This is what is meant by "international mind" released from provincialism, jingoism, chauvinism, imperialism, militarism and all the little brood of isms that blind our eyes to the various goods of humanity, and steel our hearts to the appeal of men that are different. We must not only know how the other half lives, but how the other half thinks. The European war has at

last awakened America from complacency and sleek content and made us aware that if we despise others it is because we do not know them.

## LOVE WHICH PERCEIVES

The Christian love which we need is not a mere sentiment, it is a perception. It means, not shutting our eyes that we may dwell in peace, but opening our eyes that we may understand and appreciate the contribution that each nation has to make to the growing good of the world. When we do that we shall consider others' rights as well as our own; we shall remember that a war defensive on one side is necessarily offensive on the other, and that an offensive national disposition inevitably leads to offensive war. The disposition which is founded on respect for humanity is the preface to all enduring concord. The peace on earth of which the angels sang was peace simply and solely "among men of good will." To establish good will, not by exhortation, but by explaining the cogent reasons for it, and the futility and folly of ill will, is the primary task of the church.

### II

The further duty of the church is steadily to affirm its faith in the moral forces of the world. Cynicism is easy when cathedrals crumble, treaties are torn up and murder made a moral obligation. All around us men are saying that the moral law ceases the moment war is declared. All around us men are believing that the law of the jungle is the foundation of national life, and that might is the only final sanction of right. They offer us the gospel of Treitschke and the code of Bernhardt as the last word of modern wisdom, and proclaim that military force is the ultimate and only reliance for the nations.

## POLICE POWER NECESSARY

This is sheer madness based on fear. The fear is in some cases perfectly honest, due to misinterpretations of history; and in some cases dishonest, due to a desire for the military career. I myself believe in adequate defense of the nation, even though I may not be able to define the word adequate in a rapidly changing environment. I believe as the nation grows its police power must grow,

that its increasing number and wealth demand increase of protection against burglary. I cannot for a moment accept the doctrine of Tolstoi, so long as I follow a Christ whose whole life was a resolute resistance to evil.

#### THE CHURCH'S CHIEF DANGER

But the danger of our time is that we of the churches shall lose faith in the moral forces which create physical forces and are far more powerful than any physical forces ever can be. We do not reject physical force—any more than we reject our own hands or arms, the physical implements of the spirit. We may even be driven to repel violence with violence as a temporary means of warding off a temporary attack. But the nations that have been springing at each other's throats have deluged the world with written attempts to justify their deeds, dimly conscious that no army and no navy can stand against the conscience of the world. The sinking of the *Lusitania* weakened England by the loss of one ship and 1,500 lives; it strengthened England as much as the building of a dozen ships and the arming of a hundred English regiments. The execution of Miss Cavell, probably justified by the military code, enormously strengthened Germany's foes.

#### THE CONSCIENCE OF HUMANITY

It is still true, in spite of desolated cities and demolished villages, that no nation on earth can triumph when the whole world believes her to be wrong, and *securus judicat orbis terrarum*—the judgment of the world shall stand. All the kingdoms of the earth that have relied on force have gone down and left not a rack behind. All the nations that have left a permanent deposit in the world have done so in proportion to their faith in the invisible forces and their reliance on the conscience of humanity.

While, therefore, we do not condemn all use of force, which is merely the extension of the physical human body that we all use, we proclaim that the appeal to Cæsar is never the final appeal, and that every triumph based on force alone quickly passes into defeat. We shall never defeat any offending nation by copying her offensive methods. We shall never overcome militarism by practicing it ourselves, or escape from vicious attack by becoming ourselves vicious. The very possession of a mighty equipment enabling us to threaten with impunity would create the threatening attitude of the international bully. Just after the European war began Prince von Bülow, German ambassador to Italy, wrote: "Italy has spent nearly 2,000,000,000 lire (\$400,000,000) in war preparations since the outbreak of hostilities; consequently action on her part is daily becoming more impera-

tive." There spoke the experienced statesman. Vast expenditure demands action; vast equipment must be used. Had the United States possessed an immense military establishment it would have been in the center of the European war three months after it was declared. The war would have seemed to us a great opportunity to demonstrate our equipment and prove that our reliance on force was well grounded.

#### III

It is our further duty to insist on preparedness in the deeper meaning of the word. Surely preparedness has always been the doctrine of the Christian church. When the New Testament cries, "Be ye also ready," it emphasizes the forward look as the characteristic attitude of the Christian church. Preparedness to us means vastly more than physical power to repel. It means the development of the nation's mind and soul. It means industrial preparedness, social preparedness, moral preparedness. It means national self-control, national unity, national policy. It means the integration of our diversified life, the mobilization of our skill and knowledge, the giving of strength to the will, definiteness to the purpose, courage to the conscience of the nation. Preparedness means national repentance and reform, the establishment of justice at home as well as on the sea, the realization of a finer social order, and the spirit of sacrifice substituted for the spirit of greed. The church should lead the entire preparedness movement of the nation. To oppose that movement in stubborn silence would be folly; to lead it, to give it meaning, depth, vision and spiritual power is the opportunity now before us.

#### IV

We must exercise this leadership ourselves, or resign it to others. Other institutions and powers are now overcoming their earlier lethargy and are seeking to lead the higher life of the nation. Organized labor is uttering some positive convictions. Literature is finding its voice. Freemasonry has spoken in New York City and through its grand master has declared that the mission of Masonry is "to wipe out not only geographical lines, but racial antipathies." It says to its members: "Love your country as you love your hearthstones, but love men more." Chambers of commerce are speaking of human brotherhood in no uncertain voice. Socialism, silent for a time, is now uttering its repressed convictions in spite of the censor. If the Christian church is silent now, and sits with folded hands, other powers shall accept the leadership of humanity and claim the place of the church.

#### WHY THE CHURCH CAN SPEAK

If this were a religious war, the church could not speak with clear, united voice. If Protestants were contending with Catholics or both with the Greek church, the voice of the church would be broken. But since there is little, if any, religious animosity among the European nations, the united church is free to speak its abiding faith. If it fails to speak, its faith will be superseded by a faith that has a message at a time like this.

#### V

And that message must include the universality of the moral law in all ages and places, among individuals and nations. As national law has found expression in national legislatures and courts, so international law must find expression in an international court and an international legislature. My own small state of Rhode Island was the last to come into the Union, because it sincerely believed that its sovereignty would be imperiled and its dearly bought liberties lost by any union of states. But when the Union was attacked in 1861 Rhode Island was at the front.

#### CHURCH MUST BE CLEAR-VOICED

Behind the league to enforce peace is that league to create peace which we call the Christian church. Too long has its voice been silent or indistinct. Too long has it allowed the chief spokesman for a coöperative world to be Comte and John Stuart Mill and Herbert Spencer, and other apostles of religious denial. Why should unbelief be more positive, clear-voiced, than the followers of the Prince of Peace? Why should the parliament of man find many of its chief preachers outside the church, and the brotherhood of man find its warmest advocates among those who deny the fatherhood of God? "Search us, O God, and know our hearts; try us and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting."

#### Who Entereth Here

(Inscription in vestibule of Grace Cathedral, San Francisco)

Whoe'er thou art that entereth here  
Forget the straggling world  
And every trembling fear.

Take from thy heart each evil thought,  
And all that selfishness  
Within thy life has wrought.

For once inside this place thou'lt find  
No barter servant's fear  
Nor master's voice unkind.

Here all are kin of God above;  
Thou, too, dear heart; and here  
The rule of life is love.



# Man or Superman?

What Christianity Has to Say on the Subject

BY J. R. PERKINS

THE earlier years of Christianity were stormy, for the Roman empire undertook to stamp out the movement as being highly inimical to the whole spirit of the empire and of Caesar. It was the contest of an old civilization against something more than the encroachment of a new; it was the clash and battle of polar ideas of life.

An echo of that struggle is heard in the book of Acts, and one of the Herods, sponsor for the Roman empire as well as for the safety of his own rule, plays a stellar rôle. He had James killed and others were thrown into prison, and in the twelfth chapter of Acts we get a hint of the superman idea with which the empire was honeycombed: "And upon a day Herod sat arrayed in royal apparel upon his throne and made an oration unto them. And the people gave a shout, saying, 'It is the voice of a god and not of a man.'" The deification of a Caesar had resulted in one of his subordinates consenting to be heralded as superman also.

## CHRISTIANITY AND SUPERMAN

The whole thought was repugnant to early Christianity and the bitterness of the strife can best be understood in that light. Pliny, the Roman historian, wrote a most interesting letter to the emperor, Trajan, on the results of the efforts to stamp out the movement in a portion of the empire, and it is significant that any professed Christian who would pray before a statue of Caesar was released.

But the steady development of the idea of superman long after the ascendancy of Christianity is as interesting as it is anomalous. That this is foreign to the ideals of Christ is clear to any who wish to see it; that the doctrines and ideas of superman are a corruption of Christianity and most injurious to it may be known by the fruits that have come out of the doctrines and the ideas. I would say that the doctrine of superman is simply the revival of pagan ideals in modern life. If we are not careful we shall have pagan ideals with a Christian name—a mere gloss.

## GERMANS NOT ALONE GUILTY

It is most interesting to note that while we have charged Germany with being controlled by superman conceptions of life and government, we are able to trace the superman dogma in English literature from Johnson to

Carlyle to Emerson. The German, Nietzsche, is not alone in his teachings of superman.

Let us note some of the evils growing out of that conception of life that God, or the gods, or the fates have chosen particular men or groups to rule over other men and other groups. For, narrowed to a single definition, the superman is simply the man thrust up—thrust above his fellows; the man who possesses both powers and privileges; the man who in his own thinking holds that he is above his fellows and divinely commissioned to guide them, to chastise them, to father them. It is the most glaring conceit yet evolved in human thought and it has its roots in a very dark and unholy past.

## WHO CAUSED THE WAR?

War is a result of superman doctrines. History will reveal that less than a dozen men plunged Europe into this titanic conflict. Each nation engaging is called a Christian nation—that is, Christianity, a form of it, is the state religion of each. But the New Testament knows nothing of a war god; in early Christianity and in the teaching of Jesus there is nothing that could plunge Europe into war. The subtle controlling ideas of an old pagan civilization plunged Europe into war—the doctrine of superman. So the god of a war party is not the god of religion; the god of any war party is a tribal deity, whether it be Germanic or English. The Babylonians had a war god they called "Assur." When they went to war they shouted, "We march under the direction of Assur." The armies of Europe march under the direction of "Assur," and not under the direction of the God of the New Testament.

The doctrine of superman breeds the desire for personal supremacy over all others in every thing. This has been called "the will to power." Nothing is more deadly to a democratic society than the itch to be thrust above and beyond the mass. Men are trying to find happiness in conquest of others rather than in the conquest of self. But he who cannot rule his own soul is not fit to rule at all. This desire for personal supremacy is begotten of the error that God has willed some men to be above others and to have heavy rule over them. Thus we see imposed religions, imposed political systems, imposed social customs, and often they are deadly in their effect on the masses.

Perhaps the gravest error of the doctrine of superman is to be found in the growing conception that the true morality is force, power and the survival of the fittest. One teacher of superman doctrines frankly says: "The duty of the strong is not to bear the burdens of the weak, but to hold aloof from them." How antipodal to true religion is this becomes apparent at once.

## "SURVIVAL OF THE FITTEST"

But we do not have to go to Europe to find the doctrines of superman. In America we have already developed what I shall term the supergroup. Utterances are on record in this country to the effect that God has chosen to rule through certain groups, and in these groups the doctrine is held—albeit tacitly—that this group must mold the life and thought of these states. The supergroup in these states has molded legislation for its own benefit and at the expense of the mass; the supergroup has held that the mass is incapable of governing itself, and the supergroup has evolved the theory of prior rights and of family rights. Nothing so threatens democracy in America as the old pagan theory of superman, now dominating Europe and now passing to these states modified only by group paternalism instead of the dominance of a personality alone. It is the spirit of Caesar, after sixty generations, lifting itself and crying from the dust of the dead past: "I rule; I rule divinely; I rule with the sanction of the gods."

## WHAT RELIGION HAS TO SAY

But those who stand sponsor for the doctrines of superman are not always intentionally evil; indeed, it may be an unconscious selfishness, based on the fear that society will revert to the power of mobs unless held like a vise with the forces of the past. The mass does think loosely, and it often acts without reason. The line between authority and autonomy will likely always continue to be redrawn and redefined. No one who is rational wants to see the lessening of any power that now will result in disorders. Society is not safe until it is governed firmly, but it is a fiction to imagine that society is safe when it is governed by force and privilege.

Religion, as I understand it, is a doctrine of man against superman theories. All that is best in all religions from Moses to Jesus reveals this. The man-on-horseback govern-



ment must pass. And it is also true that the man-on-horseback type in every department of life must pass. The plume, the sword, the pyrotech-

tics and the pompous show must give place to a society constrained by love—a society in which if there shall be a superman at all he will be the one

who is superior in service and warmest in the depths of his feeling to all other men—one who shall be puissant not by privileges, but by peace.

## What Is Woman's Place?

An Interview With Rabindranath Tagore

GENEVIEVE Y. PANKHURST IN  
SAN FRANCISCO CALL

IT WAS my privilege to have another talk with Sir Rabindranath Tagore before he left San Francisco. Our subject was woman.

"Tell me," I asked, "what you think will be the final outcome of woman's present unrest."

Just a gleam of amusement flickered from out the dark depths of his world-wise eyes as he replied:

"Woman is a very deep and a very difficult subject. She requires much thought. No one has ever quite fathomed her."

The twinkle was seen in his eyes again and I almost heard him say, "One needs much experience." But he didn't.

"The prevalent Western belief is that you of the Orient do not place woman on a very high mental plane," I ventured further.

"How foolish such an assertion is!" he exclaimed, with an impatient toss of his head. "Why will people continue to make statements upon subjects of which they know nothing? Truth is universal and woman's true place in society, as one of its dominant powers, is not bound by the limitations of geography or custom. I am speaking now of woman as she should be recognized by man and not, I regret to say, as she is recognized by him at present."

### WOMAN RESTLESS—WHY?

And so he talked about women in the ideal. His interpretation of the feminist appeal is one which can not fail to gladden the hearts of all protesting women. He blames their restlessness on the male of the species.

Here is what he has to say:

"The natural bond which held men and women in unity has been snapped by man himself. In this age, when organization takes all of this holier energy, man is being lured away from the personal side of his life, which is far more important to future civilization than the impersonal. He is losing his natural faculties and is becoming a part of a great machine. Woman, instead of being a great force in his life, is an episode. The fireside and home play but a small part in his daily category. This has

struck at the root of the family system and is slowly but surely undermining the future of the race, for when woman loses her true place the world loses its foundation."

He had many things to say about the beauty of woman's soul. Among them were these:

"Woman is more personal than man. Her physical nature as the mother of man makes this instinctive. She must have the personal touch to life or she will droop. Her world is a world of reality as God created it, and not as man is attempting to recreate it. She must have her proper place, and until she does there will be turmoil."

### BEAUTY INSPIRES MAN

"What do you think is her true place?" I asked as he stopped to ponder on the status of my sex. He answered:

"Woman should be looked upon as a creature of grace and beauty, mentally as well as spiritually. She is half of the great circle of perpetuity. Without her man is useless. He loses his inspiration. Now, man, through his own greed for power, has failed to protect woman, he has neglected her; and since she has been left alone to fight her own fight, hampered as she is by physical and economic conditions, he can not complain at her methods. Man can not take woman from her true place and expect her to remain unchanged."

He continued:

"Woman's struggle will, however, culminate in a great triumph both for herself and civilization. Through it a larger, truer harmony will some day be established. In the past through man's refusal to give her a proper hearing, the race has been deprived of her best service. Domestic life is not the only life for woman. Owing to her physical and mental equipment, she is fitter for certain sorts of work in every department of life than men. Some things she is not fit for at all. When her real ability and capacity are recognized, politics, business and commerce will profit. This cannot be until man is restored

to a deeper, truer living personal relation.

### FREE LOVE CULTISTS GIVEN RAP

As for the free love which is the cant of many cultists nowadays, Rabindranath Tagore threw up his dreamer's hands in horror.

Then he spoke: "Life would be hellish if men and women were given freedom to indulge their passions at will. Society must have its limitations or the family relation would be destroyed. The very base of civilization would be razed to the ground and buried under an avalanche of terrible catastrophe. And, as always, when the world goes wrong, woman would be the greatest sufferer. Hers would be the bearing of the ultimate burden. She would become cheap in a word of illusion where realities had no value. Woman's purity is the safeguard of the universe."

After a moment's thought he added: "The marriage system may have to be changed; according to the divorce statistics something is radically wrong, but marriage as an institution must persist."

It is this finer understanding of woman which permeates all of Tagore's writings. It is found in "Vision," a new monologue written by him, and it is the underlying note in "The King and the Queen." Always woman protests against her displacement in man's heart by the material things of the world, and always she is restored to it through the pitiful appeal and final spiritual triumph of her struggle.

Above, the clear sky was full of stars, and among them the beautiful planet Jupiter shone serene. The sky was of a lovely night blue; it was an hour to think, to dream, to revere, to love,—a time when, if ever it will, the soul reigns, and the coarse, rude acts of day are forgotten in the aspirations of the inmost mind. The night was calm—still; it was in no haste to do anything; it had nothing it needed to do. To be is enough for the stars.—Richard Jefferies.

# Christianity Imitated

A Picture of a Buddhist Sunday School in Japan

An increase of 610 Sunday Schools in two months is not a bad record. This has been accomplished by the Buddhists of Japan, according to a report by Rev. K. Mito, secretary of the Japan Methodist Sunday School Board. This movement to hold the children of Japan for Buddha was inaugurated at the time of the Emperor's Coronation in the fall of 1915, and in April of last year, six months after the Coronation, there were 800 Buddhist Sunday Schools in Japan with a registration of 120,000 children. The increased interest in Sunday School work in Japan, caused by the coming World's Sunday School Convention in Tokyo, has been a large factor in arousing the Buddhists to action.

The Buddhist sect best known for its imitation of Christianity is the Nishi Hongwanji, which has a Sunday School Board that acts for all Japan. This board gives a banner to the best Buddhist Sunday School and confers medals for special merit. The

child having the best record in each Buddhist Sunday School is given the privilege of visiting the far-famed buildings and treasures of the West Hongwanji temples.

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In every detail the Buddhist Sunday School imitates the Christian school—the same officers and committees; the same classification of departments. They have even gone so far as to organize Mothers' Meetings, Young Men's Associations, and special meetings for children corresponding to our Children's Day, Rally Day, etc. In literature for children, it is difficult to tell which is Christian and which is Buddhist, so closely do the text cards, "Life of Buddha" series, attendance cards, etc., conform to those used in Christian Sunday Schools.

But the climax of imitation is reached in the music. Christian hymns—words, tunes and all—have been appropriated. Such songs as "Oh for a Thousand Tongues to Sing," "Jesus Loves Me, This I Know," "Bringing

in the Sheaves," "God Is Love," are being used by the Buddhists, practically the only change being the substitution of the name of Buddha for that of Jesus. Many fundamental truths of the Christian religion have been brought into their stories and songs. Buddha is referred to again and again as "Heavenly Father," and to him are ascribed many of the attributes of the Living God.

Buddhism, however, is not the only religious sect in Japan which shows a remarkable growth in the Sunday School work. During the past two years there has been an increase of 898 Christian Sunday Schools in Japan, with an added enrollment of 41,753 students. It is also an interesting fact that the Hongwanji sect, which has been largely responsible for this great Buddhist Sunday School advance, is the sect which is most nearly like Christianity, in that its members believe in the coming of a redeemer who will have power to take away their sins.

## A Rendezvous With Death

[In the North American Review appears this poem by Alan Seeger. He was killed in battle last July in northern France.—EDITOR.]

*I have a rendezvous with Death  
At some disputed barricade,  
When Spring comes round with rustling shade,  
And apple blossoms fill the air.  
I have a rendezvous with Death  
When Spring brings back blue days and fair.*

*It may be he shall take my hand  
And lead me into his dark land  
And close my eyes and quench my breath;  
It may be I shall pass him still.  
I have a rendezvous with Death  
On some scarred slope of battered hill,  
When Spring comes round again this year  
And the first meadow flowers appear.*

*God knows 'twere better to be deep  
Pillowed in silk and scented down,  
Where love throbs out in blissful sleep,  
Pulse nigh to pulse, and breath to breath,  
Where hushed awakenings are dear.  
But I've a rendezvous with Death  
At midnight in some flaming town,  
When Spring trips north again this year,  
And I to my pledged word am true,  
I shall not fail that rendezvous.*

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

## Dr. Aked Refuses Call

Dr. Charles F. Aked has published his letter in reply to the First Interdenominational church of San Francisco declining to accept the position as pastor of the new organization. He calls attention to the close proximity of the new church to the First Congregational church, of which he was recently the leader, and to the fact that the new one would be built up at the expense of the historic church of San Francisco. His letter speaks in a most kindly way of the latter organization, which indicates that the failure of this church to call him back to its pulpit has left no ill-will in his soul.

## For Sailors and Soldiers

Since the outbreak of the war the British Endeavorers have done a noble work for sailors and soldiers. They have written by hand more than 107,860 letters and have sent 87,492 printed letters; they have sent 22,414 copies of The Christian Endeavor Times and 85,436 needle-cases; 5,716 letters have been written to workers and to relatives of soldiers. Thousands of pillow text-cards have been distributed in hospitals, an immense number of tracts and periodicals have been sent to the ships, and 100,000 Gospel portions and Testaments have been given to the soldiers. The large cost of this and other similar work has been borne by the Endeavorers.

## Universalist Pastor Promotes Forum

The Rev. Frederick A. Moore, pastor of the Church of the Redeemer, Universalist, of Chicago, is director of three forums. The north side forum meets in the Lane Technical High school. The south side forum meets at the Abraham Lincoln center, Oakwood boulevard and Langley avenue, and the west side forum meets in the Church of the Redeemer, South Robey street and Warren avenue.

## Prominent Leaders Would Make Chicago Dry

A big Dollar Dry Dinner has been scheduled to be held at the Auditorium hotel, Chicago, on the evening of February 1, at which many prominent men will speak.

The Chicago Dry Federation is headed by Bishop Nicholson of the Methodist Episcopal church, who will preside at the dinner. Former Governor Foss of Massachusetts will speak. He is distinguished by the fact that he offered a million dollars to reimburse the city of Boston for any loss that the city might suffer from the closing of its saloons. It is proposed to make Chicago dry in 1918.

## Lloyd-George Will Nominate Bishops

The peculiar situation of the British Episcopal church is brought home to us by the necessity that falls upon Premier Lloyd-George of nominating the bishops of a church of which he is not a member. The Premier is quoted as having said in former days of the church: "If there had been a fight to the finish in Queen Elizabeth's day, England would have been a fine Protestant or a fine Catholic country." The church leaders of England have fought Lloyd-George vigorously over the question of Welsh disestablishment.

## Revival Conference at Moody Institute

In connection with its thirteenth reunion, the Moody Bible Institute has arranged for a Revival Conference to be held from Wednesday, January 31, to Monday, February 5, inclusive. This reunion and conference will also commemorate the eightieth birthday of Dwight L. Moody, the leading world-wide Evangelist of the nineteenth century, and the founder of the institute. The morning, afternoon and evening sessions of the conference will be held in the Moody Church Auditorium at the corner of North La Salle street and West Chicago avenue. The Institute is now receiving many letters from its former students and from Christian workers, indicating their purpose to be present. Among the prominent speakers from outside the city, who are expected to be on the conference program are: Bishop Luther B. Wilson, D. D., of the Methodist Episcopal church, New York; Rev. A. T. Robertson, D. D., of the Baptist Theological Seminary, Louisville, Ky.; Rev. R. A. Torrey, D. D., of Los Angeles, Cal.; Rev. C. I. Scofield, D. D., of Long Island, N. Y.; Rev. A. B.

Winchester, D. D., of Knox Presbyterian church, Toronto, and Rev. Melvin E. Trotter, of Grand Rapids, Mich. A tentative program of the conference will be mailed upon application. All sessions will be open to the public.

## The Sunday School Council

The Sunday school boards of the various denominations are organized into what is called the Sunday School Council. The organization began with a meeting in Philadelphia in 1910. Thirty denominations are now federated through this body in their denominational Sunday School work. They met in Boston recently.

## Aged Congregational Minister Resigns

Dr. Henry A. Stimson is the only minister Manhattan Congregational Church of New York ever had. He is now seventy-five years old and is described as still being full of vigor. He believes, however, that the church will face great problems after the war and that young men should be at the helm, so a few days ago he resigned.

## Would Unite Two Denominations

The Presbytery of New York at its annual meeting of Jan. 8 took action which bids fair to make history. The body voted an overture to the General Assembly asking that organization to take measures looking toward union of the Presbyterian Church in the United States of America with the Presbyterian Church in the United States. This means in common parlance the union of northern and southern Presbyterianism. The motion was made by Rev. William Pierson Merrill, of the Brick Church, New York; it was a predecessor of his, Dr. Gardiner Spring, who made a motion in 1861 which resulted in the split in the church.

## Presbyterians Criticise President

President Wilson has been mildly criticised by an editorial writer in the Continent for an alleged failure to stand against the saloon interests in the District of Columbia. The Continent editor writes:

To say that the President has so far failed to show such antipathy to the saloon business in the national capital as would



be expected of a Presbyterian elder, is to put the case with the utmost euphemism. Twice Mr. Wilson has named for the excise board of the District of Columbia men whom all the "wets" in the district favored and all the "drys" opposed—men who, in fact, during their first terms on the board had been publicly condemned by a committee of the United States senate for twisting the law out of nearly all its natural meaning in order to favor saloonists of influence. No wonder the senate refused to confirm such amazing reappointments. The whole matter is one from which Mr. Wilson's best friends are compelled to avert their faces; to apologize for it is too great a burden. While the President's re-election was pending it did not behoove a non-political journal to speak of this matter; a partisan interpretation might have been given to even the most guarded allusion. But now that Mr. Wilson, by the suffrages of the people, is assured of four added years in his exalted place, it is simple fairness to say to him plainly that here is a flaw in his previous record which much needs repair.

### Baptists Secure a New Leader

The Baptists are in the midst of a Five-Year Program which involves a growth all along the line for Baptist effort. They have recently called a new secretary to lead this effort, Dr. P. H. J. Lerrigo, of Boston. Many Baptists are asking that the headquarters of the movement be located in Chicago for convenience of travel, the chairman and the vice-chairman of the committee living in that city. It is also argued that there is a great saving in expense by locating the executive in the middle west.

### Some Significant Changes in the Ministry

In these latter days many prominent ministers are becoming unsettled. Changes are going on in many important churches. Recent advices state that Dr. G. Campbell Morgan has been called to Collins Street Congregational church in Australia. It is also intimated that Dr. J. H. Jowett may be called to Westminster Chapel from the Fifth Avenue Presbyterian church of New York and thus become affiliated with his native Congregational and English friends again.

### Baptists Govern Connecticut

The newly elected governor of Connecticut is Hon. Marcus J. Holcomb, a member of the Baptist church in Plainville. He is a Sunday school superintendent and an active church worker. The lieutenant governor is a member of the First Baptist church of Bridgeport, Hon. Clifford B. Wilson. He is mayor of Bridgeport as well as lieutenant governor. It is said the two men plan some advanced social legislation.

# The Sunday School

## What Is Faith?

The Lesson in Today's Life

By JOHN R. EWERS

J. Pierpont Morgan, when before the Congressional Committee of Investigation, which was trying to ascertain the values of business, made this striking declaration, "The thing which gives value to any business is the character which has been built into that business." What he meant to convey was that the great value of the house of J. P. Morgan was the character for honesty and ability which he and his associates had, through many years, built into that vast banking and promoting establishment.

We speak of having faith in a certain man or a certain woman in a given community. In each section there is to be found a man to whom others come for advice. I remember how people of all sorts used to come to my father's house for such purposes, and how he would spend hours listening to their stories and advising them in solving their problems in honorable ways. The highest compliment which anyone can pay you is to trust you with their confidences. Your strength is measured by the manner in which other people lean upon you. It is not the strong man who leans upon others. He is strong upon whom others lean. It is great to be a burden-bearer. It is splendid to serve. Greatness is estimated by the vastness of service. How does this not apply to Jesus? We all lean upon him. Emanuel Kant once observed, "The greatness of a man is measured by his ability to lift the world; judged by that standard Jesus was the greatest man who ever lived." The whole world may lean upon his heart. He can carry us all as the shepherd carried the one lost sheep. This is the final measure of His Loving Greatness.

In the community above referred

\*The above article is based upon the International Uniform Sunday School Lesson for February 18, "The Nobleman's Son," John 4:43-54.



to the trusted person has built up his reputation for wise and tender advice by years of patient and just living. No one is trusted at once. This is the value of nineteen hundred years of Christian experience. Faith is based upon facts. We have seen the laws by which Jesus works. There need be no fanaticism. There need be no wild propagandas; no ignorant cults. Study and observation will show clearly how Jesus has and does work. We may not dictate to him. I remember what a shock my faith had when President McKinley died. Everyone was eager for his recovery. All of the churches where I was then located held a union prayer meeting and we all most earnestly asked God to spare the President's life—but he died. It took me months to get my balance after that. What was the use of praying? I asked. What did prayer change, anyway? Why not let the universe wag on? When Margaret Fuller said, "I accept the universe," Carlyle replied, "Gad, she'd better!" In that day it would have been easy to have become a stoic. But the prayer of faith is not dictation to God.

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What a wonderful lesson it would be if we could once learn that! We draw the plans for our own lives; then we lay the blue-prints down before God and we say, "Now, God, this is what I am going to do; add your blessing." How absurd! I remember that when I was a small boy I learned that one of my relatives was a successful architect. He had received some big fees. I at once aspired to be an architect and began forthwith to draw plans. The other day, in an old cigar box I found some of those fearful and wonderful plans—the leaning tower of Pisa is tame beside them! What arches, turrets, buttresses, wings and stories! The Woolworth building is a hut beside those plans—but they were impracticable—a child's dreams. How like my prayers! Petitions for all sorts of absurd things. What if all the prayers were answered? The Kaiser's and the Czar's, the Archbishop's and the French priests? Answered prayers? Let us thank God that he is the engineer.

# Social Interpretations

By ALVA W. TAYLOR

## The New Conscience and the Old Righteousness

A striking illustration of the way a good man violates the new conscience is given in the case of Mr. John Wanamaker. Mr. Wanamaker has been one of the Sunday School leaders, not only of his native city of Philadelphia but of the world, for a generation. On all the old moralities and upon every item of essential Christian faith and morality he has been one of the stalwarts. While Postmaster General he not only advocated many of the great socializing agencies since adopted by the postoffice department, but was one of the leaders in the battle of the people against the extortion of the express companies. But, if reports are true, Mr. Wanamaker seems to have failed to cultivate the new social conscience. According to these reports he has had to pay recently more than \$200,000 in duties upon foreign goods which had been evaded by his firm, and it has been discovered that while he sells great quantities of foreign goods to his customers and advertises the fact that they are imported and receives the profit therefrom with one hand, with the other he has been spending tens of thousands of dollars in a campaign for a higher tariff, arguing against the importation of foreign goods on the plea that they might cheapen the American product. These are the reports. The apparent contradiction lies in the fact that Mr. Wanamaker's conscience is motivated by the old moral viewpoint of individualism, and his failure to be consistent in the fact that the new conscience makes new demands.

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## The Poor Man's Club

A thoroughgoing study has recently been made of how 1,000 working men spend their spare money. Twenty-three per cent of it was found to be spent for beer. This is striking evidence for the contention of some that the saloon is the poor man's club, and puts it up to the prohibitionists with added emphasis to provide a social center for the laboring classes when they destroy the saloon; and it further justifies the contention that drinking among the masses is not wholly because of love of alcohol, but as a means to social intercourse. This same investigation revealed the fact that the longer the hours the greater the drinking, and thus

strikes a death blow to the contention of those amiable cynics who declare that if you shorten the hours of work you simply lengthen the hours in the saloon. It further showed that as working men grew older and thus suffered more from fatigue that they drank more. Doubtless the growing of the habit had something to do with this as well. The most striking find made in this investigation was that married men spend more time in the saloon than do single men. Why this is so merits further investigation.

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## Social Reconciliation

Social Reconciliation is a new slogan which will appear much oftener in connection with the work of social service in the church. It is the point of view of a man who uses this phrase that the world does not need more social antagonism but it does need those who can bring a sense of justice to all parties connected with the disputes that arise from our industrialism. Dr. Harry F. Ward of Boston University has been conducting a campaign of social reconciliation in Kansas City recently. He has been favored with a hearing by laboring people, employers and church people.

## Canton, O., Churches Stand a Test

Jeff Davis, the "Hobo King," wanted to find out if Canton (Ohio) churches really want people in their churches, no matter how they are dressed, so he went to the First Methodist Church on a recent evening in his old ragged clothes. He walked in at the front door and found himself facing an audience that filled the building, but an usher found a chair for him and made him welcome. After service the pastor also welcomed him. He had a similar experience at several other churches, and set the seal of his approval upon Canton.

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## Salvation Army Helps in India

The government authorities in India have been giving credit to the Salvation Army for help in solving a difficult problem of administration. The Salvation Army has gathered together several thousand of the members of criminal castes in India and have been teaching them weaving, silk spinning, poultry farming and other useful occupations. The people who have looked upon crime as an occupation have found themselves better provided for by contributing their part to the industrial life of the country.

# The War and Religion

H. G. Wells, a brilliant and popular English author, has been noted for social and religious radicalism, with a strong bent towards pessimism. He has been profoundly stirred by the war experiences. In common with some other literary men he appears to be undergoing a profound change in religious views.

His recent story, "Mr. Britling Sees It Through," deals with the great war. The chief character in the story loses his son in battle. His emotions and sentiments are thus strikingly expressed:

"For the first time he felt a Presence of which he had thought very many times in the last few weeks, a Presence so close to him that it was behind his eyes and in his brain and hands. It was the Master, the Captain of Mankind, it was God, there present with him, and he knew it was God. It was as if he had been groping all this time in the darkness, thinking him-

self alone amidst rocks and pitfalls and pitiless things, and suddenly a hand, a firm, strong hand, had touched his own. And a voice within him bade him be of good courage."

Later the same character says: "Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God. And before the coming of the King, the King who is present whenever just men forgather, this blood-stained rubbish of the ancient world, these puny kings and tawdry emperors, these wily politicians and artful lawyers, these men who claim and grab and trick and compel, these war makers and oppressors, will presently shrivel and pass—like paper thrust into flame. Our sons have shown us God."



# Disciples Table Talk

## Church Efficiency Week at Eureka, Ill.

The week of January 16-21 was "Efficiency Week" at the Eureka, Ill., church, to which Verle W. Blair ministers. A special feature was an Institute for Older Boys and Men conducted by James L. Scofield, specialist and expert organizer. The general theme of the institute was "Why the Average Man of Today Is Only Fifty Per Cent Efficient." Sessions were held in the afternoons and evenings of the week, and on Sunday, the 21st, the following program was carried through: 10.30 A. M., mass meeting, subject, "The Modern Sunday School"; 3:00 P. M., all church officials and committee men, subject, "Power"; 6.30 P. M., young people's meeting, subject, "What Can I Do?"; 7:30 P. M., mass meeting, subject, "Two Conversions." Mr. Blair, pastor at Eureka, writes in the most enthusiastic terms of the ability of Mr. Scofield in this special field, in which field Mr. Blair believes he has absolutely no competition. Mr. Blair writes of Mr. Scofield as follows: "We have a multiplicity of organizations, we lack power. We are doing many things while but one thing may be needful. We have gone out into the world market and have tried to purchase plans, zeal and consecration. We have imported evangelists, we have secured special speakers, we have done many other things, but we have not 'reached the spot.' We need to interest ourselves in the issues and temptations which our young people face right now. We need to stress church meetings and to emphasize worship, we need to get together. We need a prophet. It seems that the man needed has arrived. I refer to James L. Scofield, more generally known as 'Sunny Jim,' a successful business man, Y. M. C. A. organizer and secretary, a special student and leader in commissions on teen age and social hygiene, a church efficiency expert. Having been 'man's man' and manager of great evangelistic campaigns with twenty years of successful work in community religious problems, having been intimately associated with preachers and all moral and religious leaders of the community, he is specially fitted for this greater task."

## "Whatsoever Circle" of Kansas City Does Big Things

The "Whatsoever Circle" of Independence Boulevard church, Kansas City, Mo., is an organization of women, with philanthropic and benevolent reasons for its existence. The Circle's benefactions last year amounted to almost \$4,000. It is a monthly contributor to the support of the local Provident Association, of the Boys' Hotel, of Mercy Hospital and the Crittenton Home, besides aiding many needy families of Kansas City. The community house at Sheffield is entirely supported by this organization.

## New Honor for Dwight N. Lewis, of Des Moines

Dwight N. Lewis, Drake Law '94, has long been famous as the teacher of the Philo Christos, of Central church, Des Moines, one of the largest and most interesting classes of the country. Recently a new honor came to him. He was appointed a few weeks ago by the

then Governor Clarke as State Railroad Commissioner. The selection was made upon the recommendation of practically all the traffic men of the state, owing to Mr. Lewis's wide knowledge of rates and his long experience as a member of the railroad commission.

## At Central Church, New York

Finis Idleman, pastor at Central church, New York City, reports that the congregation there recently had the pleasure of listening to Peter Ainslie, Grant K. Lewis, S. J. Corey, A. E. Cory, P. C. Macfarlane and F. W. Burnham. A recent every member canvass at Central increased the current expense pledges over forty per cent, and mission pledges 200 per cent, which means an average of about \$10 per year for missions. Mr. Idleman was recently elected chaplain of the Iowa Society of the City of New York.

## C. H. Morris Succeeds at Denver Central

The annual report of the work at Central church, Denver, Col., indicates that C. H. Morris made no mistake in accepting the pastorate there a year or so ago. During the year Mr. Morris' church raised a budget of \$17,580, of which \$8,080 was for the expenses of the church, \$7,500 for a mortgage debt, \$1,000 for a surplus for the mortgage fund and \$1,000 for missions. New members added to the church numbered 155. Every department of the church grew and a mission Sunday school was organized. The combined service plan for morning worship was inaugurated, and a junior congregation organized. Mr. Morris was engaged for his second year at an increase of salary of \$250.

## Indianapolis Church Has New Pastor

J. D. Garrison, for several years leader at Lawrenceburg, Ind., began service with North Park church, Indianapolis, this week. The call was unanimous on the part of both the official board and congregation, and little time was spent in discussing terms, etc. The first letter of the Indianapolis church asking whether Mr. Garrison was available was dated January 3, and the final vote of the congregation was taken on January 14. Great enthusiasm is reported at North Park church.

## A New Move for Co-operation in Missouri

Nelson Trimble, the peripatetic pastor of Missouri, reports that, "in spite of the high cost of paper the brethren of the Kingdom of Pike will start a county church paper for the ten congregations of Pike County. There are three located ministers and a number who come in over Sunday for half time preaching. The 'Journal' will enter all congregations and reach every home in the county, both in town and in the country." The editorial duties will devolve upon Arthur Stout, of Bowling Green, who has just completed a \$20,000 edifice as a church workshop. Mr. Stout is entering his fourth year in this field and is attacking and solving the local problems in a statesmanly fashion.

## Men's Organization at Buffalo Central

The Men's Community Bible Club, of Central church school, Buffalo, N. Y., recently conducted a men's Friday night prayer meeting and has also done some community and county extension work. This club is under the direction of E. H. Long and B. S. Ferrall is pastor at Central church. This school also boasts a very unusual class of young men which has achieved some victories during the past year. This organization is called the Corona Bible Class.

## Will Contest in Texas Sunday Schools

The Christian Ministers' Association of Dallas, Tex., has accepted a challenge from the Association of Fort Worth to hold an efficiency contest between the schools of the two cities. Editor Walter M. Williams, of the Christian Courier, Dallas, read a paper on "Our Church Literature" at the latest session of the Dallas Ministers' organization.

## South Bend Pastor Talks to "Tired Business Men"

John W. Alexander, pastor at First church, South Bend, Ind., recently preached a sermon to harassed business men and women of the congregation. Mr. Alexander advised that living closer to the Christian ideals of life, more family life and a striving for the "peace within" would clear away many real troubles as well as imaginary troubles. First church has been planning an every member canvass, which it is hoped will clear the entire indebtedness on the church building.

## Lafayette, Ind., Pastor Discusses Film Play

In a talk given at First church, Lafayette, Ind., on the film play, "Civilization," George W. Watson, pastor there, declared that war is futile as a means of righting a wrong; that peace can only be based on good will.

## Elders and Deacons Conferences in Missouri District

A characteristic fact about the plans promoted in Third District, Missouri, under the supervision of J. H. Jones, district evangelist, is that they work. Mr. Jones has just reported the success of some recent "County Elders and Deacons Conferences and Banquets." The one held in Greene county, at South Street church, Springfield, Mo., is thus described by the evangelist: "Every church in the county with the exception of one small congregation was represented, some churches having their entire boards and all ministers present. As is the custom at these conferences a meal is served and we all sit around the tables and talk things over. Addresses were delivered by G. W. McQuiddy, pastor Central church, Springfield, and F. L. Davis, pastor First church, Springfield. Our special guest was C. C. Garrigues, of Joplin, who delivered the principal address on 'Financing the Kingdom.' It was a great joy to see how eagerly the men in the churches listen to a message that will help them in their work. A resolution was adopted pledging the elders and deacons in each church to have a 'get-together meeting' for all the men in their churches. Following these local 'get-together meetings' in each church we will attempt a county round-up of all the men in all the churches of the county. We expect this to be a great meeting in enthusiasm and influence on



our churches. The other elders and deacons meetings were held in Barton county, at Lamar and Polk county at Bolivar, January 16th and 17th. Eight other such county meetings will be held in Third District in the near future."

#### Christian Union Quarterly Features

The Christian Union Quarterly for January includes, among other features, articles by three Disciple ministers. Finis Idleman writes on "The Contribution of Phillips Brooks to American Christianity;" Henry Pearce Atkins on "The Hope of Christian Unity," and I. S. Chenoweth on "Christian Unity, Organic and Spiritual." An appreciative review of Dr. Willett's "Moral Leaders of Israel" is also contained therein.

#### North Shore Church, Chicago, Succeeds

D. Roy Mathews has been leading the North Shore church, Chicago, for the last seven months, and during this period twenty-two members have been added, an increased budget assumed, the Sunday school reorganized with adoption of the graded system, Ladies' Aid and missionary societies strengthened and Boy Scout work started. This church now has its own weekly bulletin.

#### Praise for Edgar DeWitt Jones

The Homiletic Review for February contains a four page write-up of "Three American Preachers," and reviews of their recent books. The preachers considered are Dr. J. H. Jowett of New York; Dr. Frederick F. Shannon of Brooklyn, and Dr. Edgar DeWitt Jones, of First Christian church, Bloomington, Ill. A fine and true word of tribute is paid by the author of the article, Prof. Arthur S. Hoyt, of Auburn Theological Seminary, to the Bloomington pastor.

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—W. W. Wharton, of Jacksonville, Ill., reports the close of a meeting held for old Independence church in Pike county, Illinois.

—F. B. Thomas, evangelist, writes that he closed a meeting of three weeks at Sullivan, Ill., last week, with 178 additions to the church membership. Many business and professional men are included in the list of new recruits. During the meetings, the Sunday school grew from an attendance of 140 on the first Sunday to 369 on the last Sunday. Mr. Thomas speaks in high terms of the work of the pastor at Sullivan, W. B. Hopper.

—W. E. M. Hackleman has closed two weeks' service at Roberts Park M. E. church, Indianapolis, with Miss Elinor S. Miller, an Australian evangelist, and goes next to assist A. B. Philputt, at Central church, for his fourth meeting with this people.

—E. B. Quick, now at Barry, Ill., who will take up the work at Hazelwood church, Pittsburgh, Pa., March 4, will at once inaugurate a building campaign.

—Rand Shaw is leading in an evangelistic effort at Omar, W. Va., which is a new town, about four years old, with 6,000 people. The meeting is virtually a union enterprise. There were 35 accessions on the first three evenings of invitation.

—First church, Richmond, Ind., stands second in the state in its offerings to foreign missions, having contributed \$635 last year. Muncie stands first. The

Richmond church gave \$215 to home missions. The C. W. B. M. reports mission offerings of \$297. Over \$1,500 went to missions from all sources. L. E. Murray, pastor, is rejoicing in the addition of 99 new members during last year.

—For the first time in many years Central church, Jacksonville, Ill., closed last year with all indebtedness paid and a balance in the treasury. For current expenses \$6,557.83 was received, and \$2,156.17 was contributed to missions. Fifty-seven members were added during the year. During 1916 an Ella Ewing Mission Circle was organized, also an Intermediate Endeavor organization of 115 members. A parsonage was erected last year costing \$7,000. The pastor, M. L. Pontius, starts the new year with a salary increased by \$500. C. L. DePew has recently become superintendent of Central Sunday school.

—Mason City, Ia., congregation, led by W. T. Fisher, is planning to build an up-to-date home next summer. The building will be modeled something after First church, Cedar Rapids, Ia., and will cost about \$85,000.

—Central church, Indianapolis, had 186 accessions during 1916, with no meeting except two weeks of services led by home forces. The average attendance at the Sunday school was 696. Received from all departments, \$15,752.72, of which \$3,495 was for missions, exclusive of a special gift of \$9,000 by

one of the members to the C. W. B. M. The Sunday school raised over \$3,000. This congregation now has a membership of over 1,300 resident members, with 100 non-resident. A. B. Philputt has a record for long continued and fruitful service at Central.

—Prof. T. J. Golightly gave the Education Day address at Shenandoah, Ia., where Mr. Golightly formerly ministered.

—At Central church, Terre Haute, Ind., it is reported that at the beginning of this year all bills are paid and there is money in the treasury. J. Boyd Jones leads successfully in this field. The Brandt meeting closed after two weeks of services. Nearly forty persons were added to the membership, most of them coming from the Sunday school.

—The adult department is strong at the Danville, Ind., church. At the fourth annual banquet of the Twentieth Century Bible Class 285 people sat down to the feast. Charles Otis Lee, pastor, is also teacher of this great class.

—At Euclid Avenue church, Cleveland, O., a total of \$17,780 was raised last year for all purposes. The missionary treasurer disbursed \$5,250.22. There were 156 persons added to the membership of the church.

—LeRoy M. Anderson writes that he is now taking up his new work at Newport, Ky., having left the pastorate at

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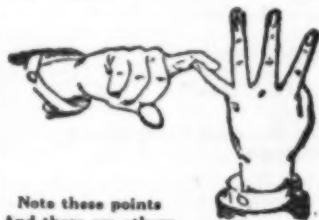
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**FOREIGN CHRISTIAN MISSIONARY SOCIETY**

BOX 884. CINCINNATI, O.

Bowling Green. He enters the new field in time to cooperate in the present Greater Cincinnati United Evangelistic campaign, in which 250 churches are uniting. Newport offers a hard but responsive field, he writes, but he is hopeful because of the sympathetic cooperation of the churches of Cincinnati. The Newport church is the only Disciples church in a territory including about 40,000 people.

## NEW YORK

**A Church Home for You.**  
Write Dr. Finis Idleman,  
142 West 81st St., N. Y.

—Stuart Street church, Springfield, Ill., is planning a revival to begin February 18.

—R. L. Finch has resigned from the pastorate at Park and Prospect church, Milwaukee, Wis., and will conduct a Chautauqua course out of Kansas City. Since January 1 Charles M. Sharpe, of the Disciples Divinity House, has occupied the pulpit.

—A junior church is a very successful feature of the work at Keokuk, Iowa, where Wallace R. Bacon leads. A motion picture machine is being installed at this church.

—H. C. Kendrick, of Ontario, Cal., has accepted the pastorate of the University church, Los Angeles, Cal.

—A newly organized missionary society of young women at First church, Quincy, Ill., has taken the name, "the Lora M. Endres Missionary Society," in honor of Mrs. W. D. Endres, wife of the pastor.

—Jesse M. Bader, of Atchison, Kan., who is chairman of the Win One campaign in Kansas, is holding evangelistic meetings at Carbondale, Ill.

—It is announced that John L. Brandt, Jr., son of the St. Louis preacher, has accepted a call to a pastorate in Seattle, Wash.

—A rather strange and confusing situation exists in Illinois, where there are two preachers wearing almost identical names, Ernest H. Reed, of Pontiac, and Ernest Reed, of Keithsburg. The former is in the third year of his pastorate at Pontiac, while the latter has but recently changed from Kinmundy to Keithsburg.

—W. D. Cunningham, missionary in Tokio, Japan, preached in the Coshoc-ton, O., church two weeks ago.

—Mrs. J. S. Young, one of the oldest Disciples in Iowa and in the United States, died at Mitchellville, Iowa, Janu-

ary 18, 1917, aged 91 years, 7 months and some days. Her husband died a year ago at the advanced age of 94 years. She was baptized by Alexander Campbell over seventy years ago.

—By special request J. W. Lowber recently preached a sermon in First Congregational church, Austin, Tex., on the theme, "The Greatest Problem in the World."

—J. C. Mason, pioneer Disciple of Dallas, Tex., celebrated his seventy-second birthday last month. Mr. Davis now ministers to three small churches near Dallas.

—The church at Corsicana, Tex., is contributing \$600 to the support of S. G. Inman in his work for Latin America.

—Claude E. Hill is leading in a home meeting at First church, Chattanooga, Tenn., with C. H. Hohgatt, of Chicago singing. There was a net gain of 100 members at First church last year, with no revival.

—Graham Frank, of Liberty, Mo., preached a sermon to young men last Sunday, discussing the question, "Are the Boys of Today Worse Than Their Fathers Were?"

—On January 5 A. B. Jones, pioneer preacher of Liberty, Mo., celebrated his 85th birthday.

—John G. Slayter, of East Dallas church, Texas, has been conducting a revival series at Third church, Brooklyn, N. Y., where F. M. Gordon ministers.

—The Bible Chair students at Texas University have decided to support a "life line" in the San Antonio Institute. This will obligate the students for \$300 annually.

—Since John T. Stivers became pastor at Riverside, Cal., last March there have been about seventy-five persons added to the membership, twenty-four of these coming during a recent revival.

—Tonawanda, N. Y., church is planning to plant a mission in the southern section of the community, not far from Kenmore, which connects Tonawanda with Buffalo.

—During the Billy Sunday meetings now being held at Buffalo, both the Central and Richmond Avenue congregations have employed assistants for their ministers, B. S. Ferrall and J. P. Sala.

—D. Stewart of Russellville, Ark., has succeeded J. P. Pinkerton in the pastorate at Terrell, Tex.

—The Christian Endeavors of Cen-

tral church, Youngstown, O., will visit all the young people of the congregation in the interest of Christian Endeavor on Sunday afternoon, February 4.

—Franklin Circle Sunday school, Cleveland, O., has adopted as its slogan, "Seven hundred average attendance before May 1."

—D. B. Titus of Rupert, Idaho, has been called to lead the Bozeman, Mont., church in a series of meetings, beginning February 13.

—Eureka College is making an endeavor to secure one hundred freshmen for next fall's session. L. O. Lehman, field secretary, is leading in the campaign.

—Frank W. Lynch, minister at Sharon, Kan., has been called to this work for another year. He is now in a meeting with the church at La Harpe, Kan. There were 35 accessions during the first nine days of invitation.

—The Bridgeburg, Ont., church has had its life sapped by the loss of many of its men members to the war.

—The death is reported of Thomas Miller, 86 years of age, at Altoona, Kan.

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CHURCH  
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Frank Garrett preaching among 5,000,000 in the heart of China  
George Brown training native preachers at India's center  
A. F. Hensley baptizing African converts in the great Congo  
Fred Hagin itinerating through the villages of populous Japan  
Dr. Pickett treating both soul and body in the Philippines  
W. L. Burner organizing churches in nearby Sunny Cuba

**?**

The Church that has no Tibet is limiting the Savior's commission.  
The Church that has no China subtracts one-fourth from Christ's census.  
The Church that has no India forgets 300 millions.  
The Church that has no Africa shuts its eyes to the most ignorant and helpless.  
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The Church that has no Philippines halts Christianity short of the flag.  
The Church that has no Cuba bars the Gospel within our shores.



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Will invest your gifts in all of these lands for Christ.

F. M. RAINS,  
STEPHEN J. COREY, { Secretaries.

BOX 884, CINCINNATI, OHIO.

Mr. Miller served this church as pastor for many years.

—Errett B. Quick, of Barry, Ill., will assume the pastorate at Hazelwood church, Pittsburgh, Pa., on March 1. Mr. Quick is a Bethany man.

—A reception was given at First church, Quincy, Ill., to the 125 members who united with the congregation during and since the recent evangelistic campaign.

—A. McLean, E. I. Osgood and W. R. Alexander conducted successful missionary rallies at Rock Island, Ill., Memorial church. On one evening a dinner was served, at which 100 persons were present.

—Austin Hunter of Jackson Boulevard, Chicago, gave an address at a social meeting of the adult department of Irving Park church, Chicago.

—Richmond Avenue church, Buffalo, John P. Sala, minister, enjoyed a rendition of "The Messiah" January 7 at the evening service, the audience assembled being so large that several hundred could not find seats. The program was repeated Sunday evening, January 21.

—The Endeavorers at Fredericktown, Mo., have taken a decided advance step in assuming support of Juan Baronia, an evangelist at Manila, P. I., under the Foreign Society.

—Harry D. Smith, of Central church, Dallas, Tex., now has an assistant pastor, Joe J. Murray, who has recently been engaged in Y. M. C. A. work. Mr. Murray is a Texas University man.

—First church, Tulsa, Okla., will soon have a new home. The structure will cost about \$100,000. Sunday school accommodations will be perfect in the new building, and recreational features will be provided for. J. W. Darby leads at Tulsa.

—Central church, Dallas Tex., raised a total of over \$21,000 last year for all purposes, making an average of \$34 per member.

—Founders Day at Eureka College was celebrated on January 26 rather than February 6 this year, because of President Pritchard's later absence with the Men and Millions team. President

Crossfield, of Transylvania, delivered the special address.

—Miss Edith Apperson, missionary to the Congo district, has been visiting her parents at Watsonville, Cal., and in Pomona. She is the living link representative of the Pomona church.

—At North Yakima, Wash., church, to which W. T. Turner ministers, 404 members were added last year, the membership now being 1,407.

—Chaplain W. A. Elkins, minister at Monmouth, Ore., received a call to the work at Corvallis, Ore., but decided to remain with the Monmouth church.

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By preaching at least three sermons on Foreign Missions.

By telling new world incidents which will link your people up to the workers on the distant firing lines.

By reading the best missionary books and giving the church the benefit of what you have gleaned.

By preaching a sermon on bequests for our great missionary causes.

By getting the Missionary Intelligencer into as many homes as possible.

By making a drive on the responsibility of the church for world conquest.

By making the terms of world-wide missions the regular dialect of your preaching vocabulary.

By being as severe on covetousness as on other sins in the church.

By interesting the people to pray for the work and workers in the world fields.

By making the people familiar with Kingdom geography through maps and facts.

By putting through the every-member canvass and placing world-wide missions on a high and regular plane of support in the church.

By urging the church to look out and help train at least one candidate for the mission field.

### ILLINOIS NEWS NOTES

A recent visit at Decatur found both our churches in the midst of lively annual meeting preparations. R. E. Henry of the First church and John R. Golden of the Central will make a good team in Decatur.

The Brotherhood of the church at Rantoul has a number of live wire members. At a recent banquet a number of the men discussed vital problems of church life.

The secretary had an opportunity to spend a day in Paris recently, to find, greatly to his delight, that Allan T. Gordon is doing well in his new work there.

Robinson has called J. Ralph Roberts of Eureka, Kan., to begin work soon.

William G. McColey will soon return to Illinois and take up the work at Saybrook.

The work at West Salem starts out well, according to the report of D. M. Durham. The congregation are expecting the best year in the history of the church.

As a sample of what might be done in a number of Illinois communities the church at Eureka has made an appropriation of two hundred dollars a year to provide full-time preaching at Secor, a village near Eureka.

Ernest H. Higdon, who graduates from Yale in June, will take up the work at Belleflower immediately upon his return to Illinois. Mr. Higdon is a graduate of Eureka College and one of our Illinois boys.

Educational week with First church, Springfield, was a new feature but a noted success. The secretary had the privilege of attending only one day, but on that day it was a delight to find twenty-five or thirty of our preachers from nearby churches in attendance. The pastor, Frank Waller Allen, has set the pace for an important movement among our churches.

The church at Petersburg is rejoicing over the victories of the past two years and has increased the salary of its pastor, Samuel E. Fisher. Last year was the best in the church's history as regards missions.

H. H. Peters, State Secy.



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